

*Supplement to Note on Vaisali and other places mentioned by the
Buddhist pilgrims.—By W. HOEY, ESQ., LITT. D.*

(With Plates I and II.)

[Read January, 1901.]

[This paper is an additional Note to the article by the same author on the identification of Kusinara, Vaisali and other places mentioned by the Chinese pilgrims, published in this Journal, Vol. LXIX, 1900, Part I, pp. 74 ff. A map illustrating the same, and a facsimile plate of the Inscription of Jayādityadeva II. (see l.c., p. 88 f.) are issued together with it.—*Ed.*]

In October 1899, just before leaving India, I paid a visit to Sewan and some other places in the Chupra district, which seemed to me to invite examination. The result I desire to append to the article already submitted to the Society.

The first place to which I would call attention is Titaria, west of Sewan, between the Daha and Sondi rivers. It is remarkable for a very bold and massive stupa, which is visible from a great distance. An obvious derivation suggests what this locality will probably prove to be. It would not require much reflection to recall the word *tītar* (Sansk. *tittiri*), meaning a partridge. Now, in Hwen Thsang's Record we find it said that, beside the great brick vihāra, in which was the figure representing the Nirvāna, and its adjacent stupa with the pillar bearing a note of that fact, there was another stupa, built to commemorate the bird which plunged into the water and flying up shook its wings over a forest fire to extinguish it. Mr. Beal has rendered the Chinese word used to denote the bird by 'pheasant,' but this may be an error, or indeed the pilgrim may have been in error. The pheasant is not known in the plains of India, as far as my knowledge goes, but the partridge and the sand-grouse, both known as *tītar*, do occur: and I venture to think that Titaria is the place referred to by Hwen Thsang. In that case the huge stupa in its neighbourhood would probably be that before which stood the pillar recording the fact of the Nirvāna. I was not able to go to the stupa myself for the country round was flooded after the rains.

Coming from Sewan west by the road to Partabpur Factory, one crosses the Daha (Sondi) and then the Satnar Nāla, and leaving Titaria on the south, goes on to the Sondi. The people call the Satnar Nāla also Satnariya Nāli and say that in bygone days it was the stream at which suttees took place. It seems to me that the name may have some connection with the seven (sapta) princes who were prepared to fight with the Mallas for the relics of Buddha, had not Droṇa intervened and divided them. Bhāta-pokhar (Sansk. bhakta-puṣkara) may be the place where the relics were divided. At that place there are brick remains, probably of a stupa.

There are remains at Gosopāli not far from the Satnar Nāla. There is also farther on towards the Sonda a village called Malpāli or Nandpāli, supposed to be an old site.

In view of these observations I wish to withdraw the derivation suggested by me for Sewan, as Çavayāna, the place where the bier rested, and to say that Kusinara is not Sewan itself. Indeed, it occurs to me that Sewan may be no other than the word denoting boundary and mean the spot where one left the Vaisali territory when crossing over the river to the Kusinara kingdom.

The second place which I wish to bring to notice is Don Buzurg, or simply Don, a large village lying seven miles south of Mairwa, a station on the Bengal North-Western Railway line. The village site is a range of high ground composed of massive bricks, extensive and of undoubted antiquity. Close up to this site is a huge mound, distinctive in outline and character, bare, timeworn and rugged. It is called Droṇa's Mound. When I inquired who this Droṇa was, I was told that he was a great Muni, the Droṇācārya, who in ancient days taught the kings of the countries round about the use of arms. There seems to me to be here a confusion of the Droṇa who was the tutor of the Kuru and Pāṇḍu princes, with the Droṇa of Buddhist history, who far from teaching the use of arms, interposed to prevent the resort to arms and divided the relics of Buddha to the seven claimants. The mound is one which should be examined.

As I have now left India, I trust some one will thoroughly examine the sites which I have indicated, for I feel sure that the result will be a help in the cause of research as far as the identification of Buddhist sites in India is concerned.

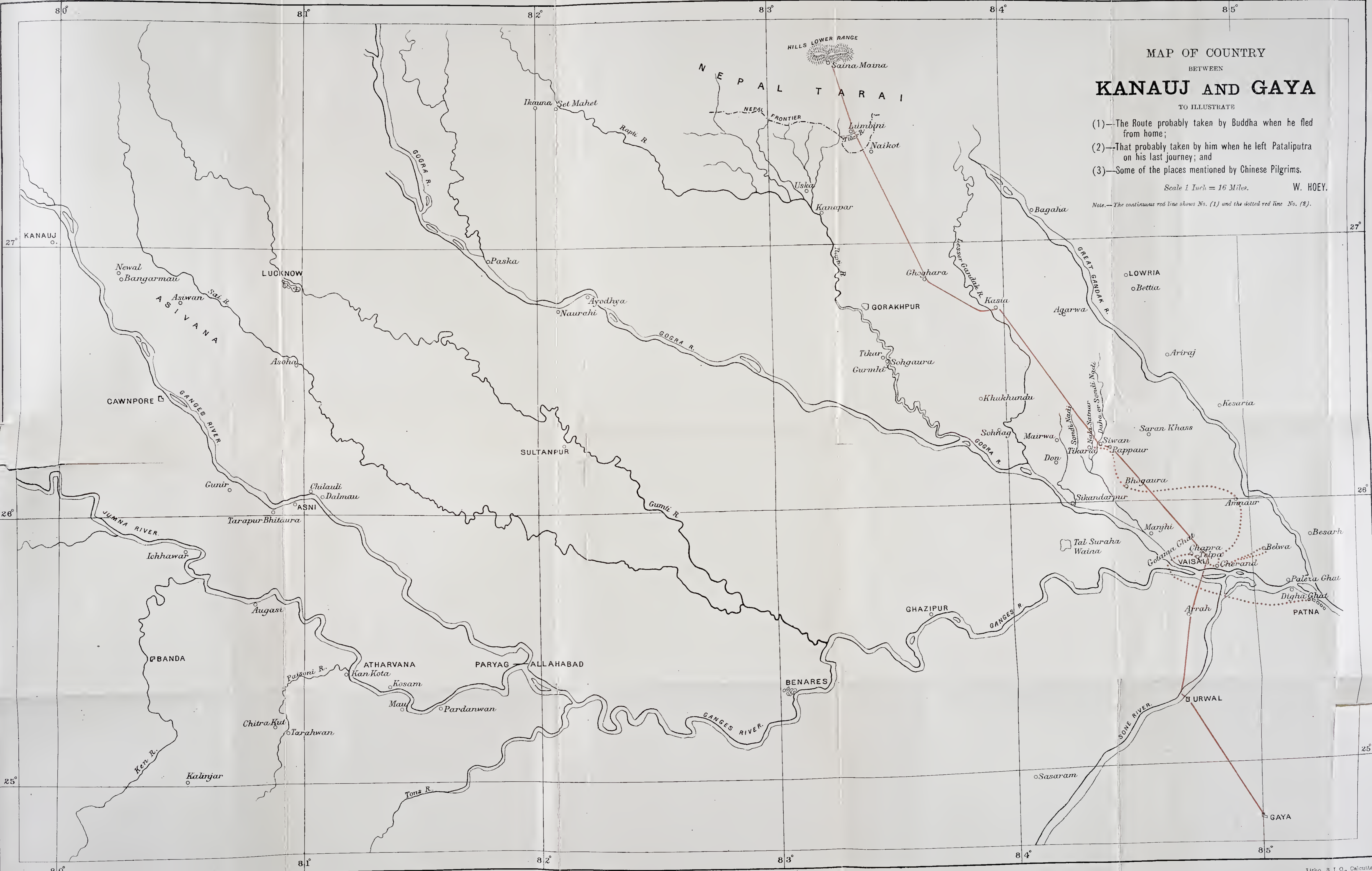
MAP OF COUNTRY BETWEEN KANAUJ AND GAYA

TO ILLUSTRATE

- (1)—The Route probably taken by Buddha when he fled from home;
- (2)—That probably taken by him when he left Pataliputra on his last journey; and
- (3)—Some of the places mentioned by Chinese Pilgrims.

Scale 1 Inch = 16 Miles. W. HOEY.

Note.—The continuous red line shows No. (1) and the dotted red line No. (2).



(See Journal, As. Soc., Bengal, Vol. LXIX, 1900, Part I, pp. 74 ff.)